from the Author

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Mr. SUTTON'S

SERMON

PREACH'D AT

NORWICH,

On *Monday*, *March* the 8th 1713.

NORWICH.

At the Court of Mayoralty held the Tenth Day of March, Anno Domini, 1713.

Ordered,

THAT Mr. Sheriff *Vere* and Mr. Sheriff *Harwood*, do Attend the Reverend Mr. *Sutton*, and give him the Thanks of this Court, for his Excellent Sermon Preach'd on *Monday* last, being the QUEEN's Inauguration, at the Cathedral-Church of *Norwich*, and that he be desired to Print the same.

Per Cur.

Chappell.

A SERMON

PREACH'D at the

CATHEDRAL-CHURCH

OF

NORWICH,

On *Monday, March* the 8th $17\frac{13}{14}$.

BEING THE

ANNIVERSARY

OF

Her MAJESTY's Happy Acceſſion to the Crown.

By *WILLIAM SUTTON*, M. A.
and Vicar of *Saxthorpe*, in *Norfolk.*

LONDON,
Printed for R. KNAPLOCK, at the *Biſhop's Head* in St. *Paul's Church-Yard:* And are Sold by *Frances Oliver*, in *Norwich.* 1714.

A

SERMON

PREACHED IN THE

CATHEDRAL CHURCH

OF

NORWICH,

BEING THE

DAY APPOINTED TO BE KEPT AS A DAY OF

Happy ACCESSION

TO THE CROWN.

TO THE
RIGHT WORSHIPFUL
Nicholas Helwys, Esq; Mayor,
AND TO THE
Rest of the JUSTICES;

To The WORSHIPFUL
Thomas Vere, Esq;
AND
Thomas Harwood, Esq;
} SHERIFFS and ALDERMEN;

AND

To the Rest of the ALDERMEN and COMMONALTY of the City of *Norwich*.

GENTLEMEN,

I *Beg Your Acceptance of the following Discourse, which You were Pleased so far to Approve of, when Preached, as to Desire it might be made Publick: Your Kindness herein Express'd, gives me Grounds to hope, that You'll Favourably pass by*

by whatever Defects in it may appear upon Reading; I have been as careful as I well cou'd to give no Offence, and therefore am not very Sollicitous about what Reception it may meet with, being truly Conscious to myself of the good Design wherewith it was Penned.

May it Please GOD to Prosper this and all other the well Meant Endeavours of his Ministers, to his own Glory, and the Good of Mankind. I am,

GENTLEMEN,

Your Obliged Friend

and Servant,

William Sutton.

PHILIP. iii. 16.

Nevertheleſs, whereto we have already attained, let us walk by the ſame Rule, let us mind the ſame Thing.

MEN and Brethren, when, on theſe Feſtival Days, we are, at the command of our Superiors, call'd forth to attend the Service of God in this Place, we enter upon a Province, Honourable indeed, but difficult; Honourable it doubtleſs is, to worſhip our common Creator here, together with you, in the Beauty of Holineſs, to come into his Courts, and by the Sacrifice of Praiſe and Thankſgiving, firſt offered to our good God, to Hallow and Conſecrate your after Rejoicings, for the Bleſſings you enjoy in his Vicegerent: But then it is difficult alſo, ſo to order the Subject Matter of a Diſcourſe, wherein, on the one Hand, Government and Governours are neceſſarily to be ſpoken of, as the Ordinance of God; on the other, the Duty of Subjects to be laid down and inforc'd, as commanded in Scripture; difficult, I ſay, here it is, ſo rightly to divide

divide the Word, and to ſpeak to it, as the Truth is in Jeſus, as not to offend ſome Part of the Hearers, and perhaps prejudice 'em againſt the Preacher.

And whence, I pray, ariſeth all this Difficulty, ſurely not from the Nature of the Thing itſelf? No, not in the leaſt; for queſtionleſs the Duty of Mankind is as plainly revealed by God, as to this Particular of Obedience to Governours, as in any other whatſoever. 'Tis the Paſſions of Men, and Blindneſs and Fallibility of Human Judgment, that have carried Matters, on one Hand too high, and ſunk 'em again, on t'other Hand, too low; and raiſed a great Miſt, and offered Violence to Truth itſelf, in the unnatural Contention. What then is to be done in this Caſe; muſt the Miniſter of Chriſt do here by Truth, as the Prieſt and Levite did in the Goſpel, by the Man that fell among Thieves, only look on with unrelenting Eyes, and careleſſly paſs by on the other Side? or is it not his Duty, think ye, with the charitable *Samaritan*, to have Compaſſion on him, and to pour Oyl into his Wounds, and bind up what is broken, and endeavour at laſt a Cure? Doubtleſs it is. It is, without Queſtion, the Duty of thoſe who wait at the Altar, to put their Hearers in Mind of being Subject to the higher Powers, of eſteeming them as the Ordinance of God, of rendring to all their Dues, Tribute to whom Tribute is due, Cuſtom to whom Cuſtom, Fear to whom Fear, Honour to whom Honour. Thus far in general we have the Countenance and the Command of an Apoſtle, the great Apoſtle and Teacher of the Gentile World, St. *Paul* himſelf; and thus far we may ſafely go, but to be too particular and minute in our Commentaries upon theſe Texts, and nicely to define

define the Power of the Prince, or point out the exact Limits of Obedience in the Subject; and wherein any Men fall ſhort of having their Opinions in theſe Matters adapted to our own Scheme, preſently to brand 'em with a Mark of Infamy, and to charge 'em with all the ill Conſequences of ſuch poſſibly miſtaken Notions; this, I think, is beſide the Injunction, or the Example of the Apoſtle. But much leſs ſurely are we authoriz'd by him, to tell the People when we may with Safety rebel againſt our Sovereign; when it is our Glory ſo to do; ſuch Times, could ſuch Times ever happen, wou'd ſpeak themſelves, and corrupt human Nature would, even then, want a Bridle rather than a Spur, ſo little need is there of teaching 'em beforehand how to act. But why indeed ſhould they be taught at all by us in this Matter? Principles of Politicks, and their Conſequences, how far, even in a mixt Monarchy, as ours is, a Prince is accountable to the Laws of his Kingdom, which he has ſworn to keep inviolable, and how far Subjects are impowered by God, to call their Prince to an Account, for what they may ſuppoſe a Breach, or a total Subverſion of 'em; theſe, all theſe, I preſume, and others of the like Natures, are not laid down in Scripture, and ſo fall not in with the Buſineſs of the Pulpit, and therefore can ſcarce at any Time juſtifie the Zeal of the Preacher; and ſince our Bleſſed Saviour has told us, that his Kingdom is not of this World, it might perhaps be more expedient for the Miniſters of his Word, to leave the Deciſion of all Controverſies concerning Worldly Government, to either the Bench or the Bar, and inculcate only ſuch plain and indiſputable Points, concerning the Sovereign's Right, and the Subjects Duty, wherein all

are agreed in Speculation, howbeitſoever, all may be deficient in Practiſe.

And when this is done, when this Method is purſued, how naturally do our Minds ſuggeſt to us, the great Wiſdom of adhering to the Apoſtolical Precept before us, in the Words of the Text, *Nevertheleſs, whereto we have already attained, let us walk by the ſame Rule, let us mind the ſame Thing.* And here let us conſider a little with our ſelves, how much wou'd the Glory of God, and the Welfare of Publick Societies, and the Happineſs of every particular Perſon be advanced, if laying aſide all Heats and Animoſities, and Diſputes about diſputable Points of Government, Men would unanimouſly reſolve to live up to, and put in Practice thoſe Rules, to the aſſured Knowledge of which they have attained, if they would mind this ſame Thing, and ſtrive only who ſhould excel in the more conſcientious Diſcharge of 'em. Permit me therefore, my Brethren, to urge this Point to you, on this Solemn Feaſt-day, to excite your Zeal in the Proſecution of thoſe Duties to our Sovereign, which are avowedly her due; and when theſe are rightly performed, and as they ought, we need not queſtion but our Obedience will be accepted of before God, who judgeth not as Man judgeth, but judgeth righteous Judgment.

Accordingly then, I can but think it evidently plain from Holy Scripture, that we have attained to the Knowledge of this great Truth, *viz.* that it is the Duty of Subjects, indiſputably ſo, to Honour, and Pray for, and Praiſe God for their Governours, eſpecially the Supreme; for Kings, and all that are in Authority: Here then is our Rule laid down, let us be ſure to walk by it, and ſtrive only who ſhall moſt mind this ſame Thing.

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In the first Place therefore, I say, it is our Duty to Honour our Sovereign; that is, to entertain in our Minds such, and so reverent a Regard and Esteem of him, as shall be not only suitable to his Nature, and the high Dignity in which he is placed, but shall also, as Occasion offers, manifest itself by all the becoming Acts of the most ready Obedience. And how can we fail therein, when we reflect within our selves, upon either the Original, or the End of Governors; their Original from God, by him Kings Reign; their End, the Peace and Happiness of the World, they are sent by God, for the Punishment of Evil-Doers, and for the Praise of them that do well.

Now that Kings and Princes do indeed owe their Power and Authority to God alone, are by him set up, as the Pillars of this our Earth, to Support and Uphold it, are his Vicegerents, and deputed by him, to Govern the Affairs of this Lower-World, is so plainly the Dictate of Holy Scripture, and right Reason, that nothing, I think, but the Wilful Blindness of perverse and obstinate Men, could possibly furnish 'em with any Pretence to the contrary.

The Blessed Apostle, St. *Paul*, in express Words declares to us, not only who the Fountain of Power is, *viz. That it is God*; but tells us likewise, that from him, that infinite inexhaustible Fountain, the lesser Rivulets flow, and are derived; *There is no Power*, says he, *but of God*; *the Powers that be are ordained of God:* And right Reason itself also beareth Witness to the same Truth, disdaining that any among the Sons of Men, who pretend to follow her Dictates, should be so Bold and Sacrilegious, as to fetch down from Heaven one of the Attributes of God, and cloath with it their Fellow-Mortal; or so impi-

ouſly fooliſh, as to imagine, they can inveſt any one among themſelves, with what they, poor impotent Creatures, have not to give; is not theirs, but his that made 'em, the Almighty Lord's, and Governor of the World. Away then with the Republican, Fanatical, Jeſuitical Notions of thoſe Men, who make the Prince the Creature of the People, their Grant, the Source of his Power, thus infringing upon the Prerogative of God, and ſpeaking Evil of thoſe Dignities they ought to revere. A Set of Men, whoſe Diſcourſe runs chiefly upon Original Contracts, Liberty and Property, and the Right of the Subject; and who, 'tis to be feared, would talk alſo of *binding their Kings in Chains, and their Nobles with Links of Iron*, if ſo be God, for our Sins, ſhould ſuffer their Numbers to encreaſe, and their Blaſphemous Tenets to take Root in the Minds of Men: But we have not ſo learned Chriſt, or his Apoſtles; by thoſe we are informed, that the Kings of the Earth are from the King of Heav'n, *Imperator*, as *Tertullian* expreſſes it in his Apology, *inde, unde eſt & Homo, antequam Imperator*: And this I lay down as the chief Corner-Stone, the moſt Noble, Generous Motive, to produce in us that Honour which the Holy Scripture enjoins us to pay unto 'em, to the Knowledge whereof we have attained, *viz.* The Divinity of their Original, *They are of God.*

But further, beſides this, they have another Claim and Title likewiſe to Honour from us, upon Account of that End for which they were ordained by God, *viz.* the Peace and Happineſs of the World, which is by them promoted and advanced. And here, as to this Point, who ſees not, at firſt Sight, the great, the mighty great Advantage of Society to Mankind, and of Laws, whereby ſuch a Society ſhould be govern'd, and conſe-

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quently the abſolute Neceſſity of a Power being lodged in ſome one, to ſtamp a Value upon thoſe Laws, and ſee them executed after ſuch a manner as ſhall be found beneficial to the whole Community. Without theſe Mankind, the Maſterpiece of the Workmanſhip of the Hands of God, would be the moſt unhappy of all his Creatures, and that noble Faculty of Reaſon which he has given 'em, would but tend ſtill to make them more exquiſitely miſerable; would but arm ſtill more fiercely one againſt another, and cauſe 'em to proſecute each other's Ruin, with the greater Dexterity and Addreſs.

We can but perceive now, now that, God be praiſed, we enjoy the Benefit of good Laws, and good Governors; how great a Diſorder the Evil Paſſions of Mankind, when indulg'd to any Height, bring upon the Earth; what to their Neighbours, what to themſelves; but what a Scene of wild Confuſion and Deſtruction, do we think would everywhere appear, if every Man might do what ſeem'd good in his own Eyes, and he had no other Reſtraint upon him, than what proceeded from the languid Fears and Miſgivings of his own Mind concerning Futurity, than what the feeble Suggeſtions of Conſcience could afford; alas! we may be ſure Conſcience, and its Reprehenſions, would ſoon be lull'd aſleep, and the remote Diſtance the Puniſhments of another Life are at, would have but a ſmall Influence to deter the Ungodly from their evil Practices, when we ſee now that Axes and Gibbets, Loſs of Eſtate, and Life itſelf, is all little enough, in many Caſes, to ſtem the Torrent of outragious Wickedneſs; nor does it totally curb in the Sons of Violence; but in a great Meaſure it does ſo: So that the Safety of our Habitations, the Security of

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our Fortunes, the Tranquility of our Lives, are all owing to thoſe, who are the Guardians of the Laws, by whom the Care of the Publick is adminiſtred, and who conſequently are the Conſervators of the Peace of Mankind.

To this we muſt add, that beneficial Increaſe of Trade and Commerce, the happy Progreſſion that is made in Arts and Sciences, but above all that Inlargement of the Glory of God, and the more deep Root Religion takes in the Minds of Men; theſe, all theſe valuable Advantages, as they are, both in this and a better World, are diſpenſed to us by thoſe, to whom God has committed the Sacred Truſt of Governing his People, and who in their humble Meaſure here below, imitate that Kingdom of his which is above, and ruleth over all.

Acknowledge therefore, O Man, that gracious Hand that ſpreads abroad theſe Bleſſings on thee, and the Land in which thou dwelleſt, with the utmoſt Proſtraction of Body and Soul; adore the Giver of all good Gifts, the Eternal Fountain of Love, and Light, and Life, thus ſhalt thou render unto God the Things that are Gods; and then to compleat thy Homage with all imaginable Reverence, pay down the Tribute of Honour to his Vicegerent, the Inſtrument of ſo much Good to thee; *Thus ſhalt thou render unto* Cæſar *the Things that are* Cæſar's; and ſhow thereby, that in ſo doing thou acteſt truly like a Man, to whom Reaſon, truly like a Proteſtant, to whom Loyalty, truly like a Chriſtian, to whom Religion is not wanting.

And this ſhall ſuffice to have been ſpoken in the firſt Place, of that Honour, to the Knowledge of which we have already attained, as one, and that a chief Part of that Duty we owe to Princes.

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Proceed we therefore next to conſider, that we are obliged likewiſe, to pray for 'em, and praiſe God for 'em, and that to the Knowledge of this alſo we have attained.

And theſe Two Duties I ſhall not chuſe to be very diſtinct in the handling of, the Arguments and Motives to each, being in a great Meaſure co-incident, and illuſtrating ſometimes, ſometimes inforcing each the other. Neither ſhall I ſtay to recommend the Practice of 'em to you, from the Conſideration of the Behaviour of the Primitive Chriſtians, nay, of the very Heathens themſelves, in theſe Particulars, who were all of 'em, (as is eaſily to be ſeen by any one, who is the leaſt converſant in the Monuments of Antiquity) exactly careful herein: The Reaſon of the Thing is ſo very plain, and our Obligation to it ſo many ways bound upon us, that indeed the very mentioning 'em at all by me, is rather to ſtir up your pure Minds by way of Remembrance, than to make you acquainted with a Truth, whereof, I hope, ye are already very well appriz'd.

Ye well know then, my Brethren, that it is our Duty to offer up Prayers to Almighty God for all Men; the common band of our Humanity, the Similitude of our Nature, engages us to that, our All, being the Sons of one common Father, all ſtanding equally in need of his Protection and Care, and of all the good Offices of mutual Love and Beneficence, (of which this is a great, if not the greateſt Inſtance,) which we can ſhow one to another, do exact this at our Hands. And can we poſſibly think that Kings and Princes are leſs deſerving, or leſs wanting of this Duty from us; can we imagine that the Height and excelling Dignity of their Condition,

dition, places them above our Prayers, would render em needleſs or ſuperfluous? ah! no, we cannot imagine this; 'tis true, in Scripture they are ſaid to be Gods; but the ſame Verſe aſſures us likewiſe, that they ſhall dye like Men, they are liable to the ſame evil Accidents, of Sickneſs, and Diſeaſes, and Diſſolution, as the meaneſt of their Subjects, and therefore their Health and Safety, and Life, ought to be the Matter of our Petitions: And as Sin is the Parent of Death, ſo are they expoſed to the ſame Infirmities, and evil Propenſions and Inclinations to Sin; the ſame, did I ſay, Aye much greater, doubtleſs, than other Men; and therefore Supplications to Almighty God for them, that they may repent, and have Pardon at his Hands, for whatever they may have already Tranſgreſſed; and Interceſſions likewiſe with God, that they may not be led into Temptation, but have Grace to withſtand in the Evil Day, and attone for their former Miſcarriages, by a more exact, and heedful Walking in Obedience to his Holy Laws, for the Time to come, are what ought daily by us to be offered up at the Throne of Grace, on their Behalf. And this as they want, ſo they deſerve at our Hands; and we ſhall doubtleſs think our ſelves more obliged, not to be negligent and forgetful of them, and their Neceſſities, if we reflect within our ſelves, that 'tis the only piece of Charity almoſt we can ſhew 'em; the Eminency of their Station in the World, ſets them above the reach of any other Beneficence of ours, our Goodneſs hardly extends any other way to them; and ſhall thoſe therefore from whom we Reap ſo much Good, meet with no Return from us? we muſt needs own this were Diſingenuous, this were Ungrateful: More eſpecially if we conſider, that

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they might remember themſelves more, and the State of their Condition Godward, if they thought not ſo much on us, and on the means that might advance our Good, and the Happineſs of thoſe they Govern: The jarring Intereſts of Neighbouring Kingdoms and States, and the Preſervation of their own, amidſt the fluctuating Viciſſitudes of ſublunary Affairs, take up, 'tis to be fear'd, their Thoughts too much, and Divert them too frequently, from thinking upon the Kingdom which is above. The more need therefore, doubtleſs, is there of our remembrance of them in our Prayers both in Publick and Private, and to beg of God, that he wou'd grant, that neither the Splendor of any Thing that is Great, nor the Conceit of any Thing that is Good in them, may any way withdraw their Eyes, from looking upon themſelves, as ſinful Duſt and Aſhes, as made up of the ſame periſhing Materials with ourſelves; and conſequently, that laying aſide every weight, and the Sins that do ſo eaſily beſet them, they might alſo run with Patience the Race that is ſet before them.

There is but One Argument more, which I ſhall make uſe of, to put you in mind of Praying for thoſe in Authority, more eſpecially the Supreme, and that is drawn from that ſpring of Action, which God hath planted in the Hearts of every one of us, Self-Intereſt I mean: Our own Good, our own Wealth, and Honour, and Proſperity, is bound up in theirs; ſo true is it of the Political, what St. *Paul* affirmeth of the Natural Body; whether one Member ſuffers, all the Members ſuffer with it, or one Member be honoured, all the Members rejoice with it, much more certainly the Head, which as it is the Fountain of Life and Vigour, diſpenſeth a due proportion of each, to all the Members; and like the Sun, in the Material World, enliveneth all with its genial Light and Heat, and Influence. And therefore, ſince the Hearts of Kings are in the Hand of God,

and he turneth them, like the Rivers of Waters, either to cool, and refreſh the Nations to which they belong, with their ſalutary Streams, or elſe to drown and overwhelm them, in their Fury and fierce Anger; have we not the greateſt Reaſon imaginable, think ye, to Sollicite the KING of Kings, that he wou'd grant unto them, that Princely Spirit which *David* ſpeaks of; that Spirit of Wiſdom and Underſtanding, and Fear of the Lord; that ſo they might go in and out, before the People committed to their Charge, with great Prudence, and in all their Actions, ſet before them the Pattern of that God, whoſe Image they bear, and whoſe Divine Attributes of Power and Goodneſs, they are deſign'd by him to Exerciſe among Men,

And ſo from Prayer the Mind of Man is naturally carried on to Praiſe, to Praiſe God for making him thus unto Honour, for thus ſo remarkably diſtinguiſhing him from the reſt of thoſe Creatures he has made; Man is, as the Philoſopher of Old obſerv'd, a Being made for Society, capable of living in Subjection to Laws and Government, and of finding himſelf happy, and at eaſe in ſo doing; and Kings and Princes are, next and immediately under God, the Authors of that Happineſs and Eaſe; they are ſtyl'd in Scripture, the Breath of our Noſtrils, and that ſhadow, under which the Nations, to which they belong, are repreſented to be in Safety; ſhall they therefore not be the Subject of our Praiſe, ſhall they not ſtir us up to glorify God, on their behalf, who has ſo graciouſly beſtowed ſuch Gifts unto Men, made thoſe our Governours, who are made of the ſame Fleſh and Blood, the ſelf-ſame Nature with ourſelves, that ſo they might have the more pitiable Compaſſion of the Failures and Infirmities of it, and Rule over us with the Spirit of Meekneſs, and not with a Rod of Iron; take care of

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the Execution of the Laws, for the Publick Weal indeed, but that as much as poſſible, without the aggrievance of any particular Perſon. Surely, my Brethren, we muſt ſhow ourſelves to be like the Horſe or Mule, which have no Underſtanding; nay, we muſt degenerate into ſome more Senſeleſs Thing than thoſe, if the Goodneſs of God, thus manifeſted to us, in raiſing up ſome One among ourſelves, thus lively to repreſent his own Power and Wiſdom, and Beneficence, ſhou'd not inflame our Souls with the conſtant habit of ſo Divine an Exerciſe, as Praiſe and Thankſgiving is, for ſuch and ſo great a Mercy: Praiſe and Thankſgiving, the nobleſt Sacrifice wherewith we can Honour the Deity, more acceptable in his Sight, than Thouſands of Rams, and Ten Thouſands of Rivers of Oil: Praiſe is Devotion fit for mighty Minds, and mighty Minds are they which are converſant in the Exerciſe of it; 'Tis what conſtitutes the Happineſs of the Bleſs'd, the Food of Angels, and the Perfection of a Seraph; Happy, thrice Happy Spirits, whoſe Buſineſs 'tis to Love, Admire, Adore and Praiſe inceſſantly, the Trinity in Unity, Three Perſons and One God. Mortality cannot conceive, Mortality can never reach theſe Heights; but then we are to imitate, to follow after, as far as the feeble Powers of our Nature will permit, theſe Bleſſed Spirits; and wherein are they more Noble Subjects of our Imitation, than in thoſe Praiſes and Hallelujahs, wherewith they approach the Throne of God; They, to Celebrate that Almighty Power of his, which Rules above, We, that Portion of it, which he beſtows on Kings and Princes, who Govern all below. *Praiſe the Lord therefore, O my Soul, and forget not all his Benefits; Praiſe the Lord, O my Soul, and all that is within me Praiſe his Holy Name.*

And thus have I endeavoured to lay down, with all imaginable plainneſs, the nature of thoſe

Duties in general, to the Knowledge whereof we have already attained, and by the Representation of the agreeableness of them to Reason and Religion; have, I hope, in some measure prepared you to the Exercise of them; give me leave to apply them to the particular Occasion of this Auspicious Day, and I have done.

And here, my Beloved, let us consider, if Honour be due to Princes, upon account of that God, whose Image they bear, of that high and excelling Dignity in which they are plac'd by him, and of that Happiness they are the Authors of to Mankind; has not, think ye, our gracious Sovereign an undoubted Title and Claim to this, from us her Subjects.

She beareth in common with all other Sovereign Princes, the Impress and Signature of divine Authority and Power. She is what the wise Man of of old mention'd as a great Blessing to any Land, truly the Daughter of Nobles, descended from a long Race of Royal Progenitors, of *English* and of *Scottish* Kings; more especially is she the Grand-daughter of one King, who, how much soever his Memory may have been traduc'd, I am not afraid to say, died a Martyr, in Defence of the Church's Right and the Subjects Liberty; and Daughter to another, whom the Sins of the People of this Land first sent Abroad, to learn his Religion in a Foreign Country, and his own Mismanagement afterwards, when he came to Reign, sent him Abroad, in that Foreign Country, to be Banished and Dye; and surely common Humanity might teach us, so to regret the Calamities, of Two Princes of our own, whom our Iniquities had help'd to make Miserable, as that, for their sakes, we shou'd endeavour to make the Crown sit as easy as might be, on the Head of one so nearly related to 'em. And this can no way be better done, than by honouring her as we ought, by acknowledging the Authority whereby She Reigns, by reverencing

relicing her Perſon, eſteeming them as Sacred, and upon no Occaſion whatſoever, to be violated, proſtituted, or traduc'd, by Hand, or Tongue, or Pen; by paying all imaginable deference to her Wiſdom in the Choice of her Miniſters, not too Critically prying into their common Human Failings, and Infirmities, or too querulouſly complaining of Inadvertencies in their Management of Matters, or unkindly exaggerating their Miſcarriages and Faults, where Faults there really are, or Uncharitably and Unchriſtianly charging 'em with 'em, where they are not, or are not in them, but accountable to that perplexedneſs and intricacy, wherein Matters of State are neceſſarily involved, by reaſon of many Perſons, different Times, various intervening Accidents, which baffle often the moſt Experienc'd human Policy, and expoſe its Short-ſightedneſs and Inſufficiency: In a Word, by ſhowing a willing ready Obedience to all her Injunctions, and being not only contented with the preſent Adminiſtration of Affairs, but chearful under, and well pleaſed with it. And ſurely he muſt be an abandon'd Wretch, who can poſſibly harbour in his Breaſt any ſpark of Diſloyalty, any the leaſt Diſhonour againſt ſuch a Sovereign, as we are bleſſed with, or be uneaſy under ſo Mild and Gracious a Goverment, where the Prince is the common Mother of her Country, and all her Diſpenſations ſeem to flow from that Tenderneſs, and thoſe Bowels of Compaſſion, which are ſo peculiar to her Sex.

'Tis our Enemies abroad, thoſe of our Conſtitution and Religion, that have only found her terrible, terrible in her Arms, and the Warlike Genius of her People; but then to appear ſtill like herſelf, ſhe has commanded the Sword into the Scabbard, and given them and us the Bleſſing of Peace.

And a Bleſſing doubtleſs it may be made to us, if it be not our own Faults, if we neglect not to beg of God ſo to render it to us, and to turn that, and

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all other her Majeſty's Intentions of Good to us, to our real Benefit and Advantage. We have all the reaſon in the World to believe, that all her Aims and Ends are to promote the Happineſs of thoſe ſhe Governs; but that thoſe may be effectual, we muſt not be wanting on our parts, but by Supplications to the KING of Kings and LORD of Lords on her behalf, engage him to bleſs her Councils and proſper her Endeavours, for the publick Quiet and her Peoples Tranquility: Aye, and to give unto her the Comfort of Health and long Life alſo, that ſhe may with Pleaſure many Years behold her Subjects reaping the Fruits of that Peace and Tranquility; and they likewiſe looking up with all imaginable Gratitude, may acknowledge the gracious Hand that, under God, has procured ſuch and ſo great Bleſſings for them.

I ſay, under God, for to him ultimately muſt our Eye, our Tongue, our Hearts be raiſed; to him muſt be aſcribed the Glory from whom is derived the Power, that Power and Ability which he has endued our Sovereign with, to do ſo much Good in the World, and be ſo univerſal a Benefactreſs to Mankind.

And here what a large and noble Field of Praiſe have we before us, how bright do the Vertues and Graces which are in her Sacred Majeſty ſhine forth, and how ought we upon their Account to offer up our Tribute of Praiſe and Thankſgiving to Almighty God: Doubtleſs it is our bounden Duty and Service ſo to do; and when can Praiſe be more comely or more acceptable than on this our ſolemn Feaſt-day, in the Congregation of the Saints; and if ſo valuable a Sacrifice may not be unhallowed by the Unworthineſs of him that offers it, bleſs the Lord therefore now, O my Soul, and ſay,

I praiſe thee, O thou Eternal Fountain of Good to Mankind, for that Noble Princeſs which thou haſt

haſt this Day plac'd upon the Throne of her Anceſtors, to Rule over us thy People, the ſinful Inhabitants of this Land; for that Providence of thine which carefully watch'd over her during the tender State of Infancy and Childhood, and raiſed her from the Maladies and Weakneſſes ſhe then labour'd under, to a fulneſs of Age, and Health, and Strength; for thy Goodneſs in putting it into the Heart of his Majeſty then reigning, to have her educated in the Proteſtant Religion, and giving her in Marriage to a Prince of the ſame; for her irreproachable Conduct in that marry'd State, her Conjugal Love and Fidelity; for her patient Reſignation to thy Hand, under her Loſs of many Children, which the Religion ſhe had ſo early imbibed and was ſo well inſtructed in, had taught her to ſubmit to; for her great Stedfaſtneſs in that Religion, in trying Times, when neither the Example of her Father, and her King, nor a too eaſily complying Court cou'd prevail upon her to ſacrifice her Reaſon or her Faith, for her careful Demeanour all the while; and when the Storm began to approach, for her prudent withdrawing of herſelf till their Tyranny was over-paſt; for her humble inoffenſive Behaviour during the ſucceeding Reign, till it pleathy Goodneſs to raiſe her to the Throne.

And here, I praiſe thee more eſpecially, O thou KING of Kings, for thoſe many noble Qualifications and Endowments wherewith thou haſt adorn'd her Princely Soul; for that early Care ſhe manifeſted of bearing a ſacred Regard to thy true Religion, in the midſt of a crooked and perverſe Generation, in that munificent Charity of hers to thoſe that wait at thy Altar, and in her pious Endeavours, that all her Subjects, animated by her Royal Example, ſhou'd reſtore to thy Church thoſe Dues, which the ſacrilegious Hands of former Times have ſcandalouſly deſpoiled it of; for her earneſt ſtudy-

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ing to promote the common Intereſt of two ſeparate Nations, by concerting the beſt and wiſeſt Methods of uniting 'em, that ſo this happy Iſland, now no more diſtracted with inteſtine Commotions, might the better cultivate the Arts of Peace at Home, and appear more Formidable with doubled Force Abroad; for that manly Courage wherewith ſhe ſpeedily enter'd into War to revenge the Affront offer'd to her Royal Predeceſſor, herſelf and her People, by that ignoble Attempt of a Neighbouring King, who, contrary to his Faith, wou'd have attempted to ſet over us another Perſon, I know not how to call him Prince; for the glorious Succeſſes of her Arms, ann thoſe many Victories which crown'd each Year, and as by ſome new *Æra* ever made it Memorable; but above all, for that great Bleſſing of Peace, which amidſt ſo many Difficulties and Obſtructions ſhe labour'd for, and did obtain, Peace, the beſt, the happieſt Fruit of Victory, and of War.

Once more, I praiſe thy great and glorious Name, O Lord, for thy Mercy in preſerving to us the valuable Life of our moſt gracious Sovereign under her late Indiſpoſition, and reſtoring her again to us thy People; O let her Days be ſtill many, and the remaining Years of her Life proſperous, let not our own unhappy Diviſions caſt a Blemiſh and a Stain upon the Felicities of her Reign, or lay a Foundation for cauſeleſs Jealouſies in ſucceeding Times; but may the Work of thee, her God, proſper in her Hand; and whenever thou, in thine infinite Goodneſs, ſhall be pleas'd to tranſlate her from an Earthly to an Heavenly Crown, may the Illuſtrious Houſe of *Hanover* have a quiet and undiſturb'd Acceſſion to the Throne of theſe Realms, and enjoy the ſame in all godly Quietneſs, as long as the Sun and Moon endureth; and let all the People ſay, *Amen*.

FINIS.

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